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THE
MAN OF SIN
DISCOVERED:

Whom the LORD shall destroy with
the brightnesse of his Coming.

The Root and Foundation of *Antichrist* laid
open in Doctrine.

By HEN. DENNE.

Pfal. 18. 15. He shot out lightnings and discomfited them. Then the ch
nnels of waters were seen, and the foundations of the world were discovered at
thy rebuke, O Lord, at the blast of the breath of thy nostrils.

Jer. 50. 15. Shout against Babylon, round about, she hath given her hand,
her foundations are fallen, her walls are thrown down: for it is the vengeance
of the Lord: take vengeance upon her, as she hath done, do unto her.

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THE MAN OF SIN DISCOVERED

Who in the Lord will destroy with
the brightness of his coming.

The Room and Foundation of Sunday School
open in Down.

W. HEN. DENNETT

Printed by J. H. DENNETT, at the Press of the
Down and Foundation of Sunday School, in
Down, Ireland.



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Down, Ireland.



To the Church of God, in God the
Father, and our Lord Jesus Christ, grace, and
peace, from God our Father, and from our
Lord Jesus Christ.

HOly, and beloved: This little Treatise, seeketh not
the patronage of the worldly wise, mighty, or hono-
ra ble; it craves not the favour of Vertuous Lady,
or Christian Gentlewoman: It shrowds not it self,
under the roof of any great Lord, or Patron, But it lieth pro-
strate, at your feet; it submitteth it self, with all humility, un-
to your censures; whatsoever is well done, presumeth of your
approbation; whatsoever is faulty, expects your meek and gen-
tle correction. Vnto your view I am bold to present it. My fa-
ther, my mother, my brethren, and my sisters. To cast down the
man of sin is now the profession of many, and every hand thinks
it a happinesse, to lop off a bough, from this ever-spreading
tree. Now every purpose is established by counsell, and
with good advice make warre. Prov. 20. 18. In this spi-
rituall warfare, I have endeavoured, to contribute my mite of
consultation: He that striveth, to take away the spreading
boughs of Antichrist may seeme to do a good work. But will not
his labour be almost lost, they will sprout again, so long as the
root remaineth in the earth; Therefore is it that your unworthy
brother, and companion in tribulation, hath adventured to lay
the mattock, unto the root of the tree, therefore have I under-
mined Babels foundations, that the pillar being plucked away,
whercon the whole house leameth, the fabrick may fall upon their
heads at once: that the roots being discovered, and cut in sun-
der, the next blast may throw the tree down to the ground, and
then shall the armes thereof be shattered in the fall. These words

were sometimes since preached unto an Auditory: And upon request of some of the hearers, I have condescended to give you a copy: wherein is something more, but to my knowledge nothing lesse then what was spoken: The Lord hath set me as a man of contention: This Sermon being as I am perswaded, the very inward cause, of all my troubles, and imprisonment; Although I confesse nothing herein, was laid to my charge: That was the subtilty of the Serpent, who knew well that he was not able to mannage, any thing against me that was here delivered; and therefore waving this altogether, He hath sought occasion against me (and found it also) in the doctrine of Baptisme. This was the thing, that first of all did inflame the hearts of my opposers, and cause them to swell with envy, and to break forth, into a rude opposition; which flame could not be quenched, but was more increased, untill, through their suggestions, and informations, I was cast into prison: That it might not fare better with me then with others. The Lord lay not this sin to their charge: now I do present this unto you, that your wisdom may take it into consideration, whether there were any Just cause of exception, in that which was delivered, or whether those floods of water, cast out of the mouth, I meane opprobrious, and reviling speeches, were not the fruits of him, that is, and will be alwayes opposite unto the truth. Brethren, I desire you to pray for me, that knowledge, and utterance, courage and patience, may be given unto me, that I may not cease to speak the things I have beleev'd: that the Lord would give me that honour, that whether in bonds, or at liberty, whether by life or by death, I may glorifie his Name, in the edification of his Church, in the most holy faith. Brethren farewell. The God of peace fill you, with all joy, and peace, in beleev'ing. Amen.

He that is the least among you
unworthy the name of a
Brother,

HEN. DENNE.



THE MAN OF SINNE discovered, whom the Lord shall destroy, with the brightnesse of his coming.

2 Theff. 2. 3.

That Man of Sin be revealed, the son of perdition.

T will be convenient, before we enter upon these words, to consider the occasion of them, in the coherence of the Text, with the foregoing words of the Chapter, because some question may arise about them. The *Apostle* doth beseech them, by the coming of the Lord Jesus, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. What is this, the *Thessalonians* have heard that the day of Christ is at hand, and they are not a little perplexed; is the day of Christ become an unwelcome day? to the Church, in God the Father, and the Lord Jesus Christ? to the people unto whom is preached, grace, and peace from God the Father, and from our Lord Jesus Christ? Is not the day of Christ, a day of restitution of all things? Acts 3. 21. Is not the day of Christ a day of redemption, a day of the glorious liberty of the sons of God, Rom. 8. 21. 23. how then can it be fearfull to them who are in God the Father? Doth not the Church groan within her self waiting for the Adoption, Rom. 8. 23. Doth not the Bride and the Spirit say, Come? and

doth nothe that heareth say *Come?* and doth not the voice of the *turtle* answer, *Even so, Come Lord Jesus?* Rev. 22. 17. 20. O my soule, is any thing more welcome unto thee, then the approach of the Son of righteousness? O let him come, and not tarry: why stay the wheelles of his chariots so long, and why is he so long in coming? If it be so, why is it thus, with his people? They are troubled, they are shaken in mind, because they hear that the day of *Christ* is at hand: is the day of *Christ* a trouble, and an heart-shake unto the Church of God? No: *This is not it,* But hence proceeds the trouble: the *Apostle* had told them otherwise, *viz.* that the day of *Christ* was not yet come. Remember ye not that when I was yet with you, I told you these things: vers. 5. Now that *Paul* should tell them one thing, and write another, that he should contradict himself, or that there should be a division, between his former, and latter speeches: This was the trouble of mind, this was the shaking of heart. For the curing whereof, the *Apostle* assureth them, that he neither sent this message unto them, one way, or other, as the false *Apostles* would have made them beleve. But that before the day of *Christ*, That man of sin must be revealed. Oh that the teachers of the people of God would consider within themselves, from that which hath been spoken: whence the great thoughts of heart do arise, even from the divisions, and distractions of the chaire. When you are contrary one to another, and many times, one man unto himself, How do you fill the tender souls of the people of God with heavy and insupportable griefe.

If then such be the fruit of these divisions, let me beseech you by the coming of our Lord *Jesus Christ*, and by our gathering together unto him, that you labour, to be of one mind in the Lord. To speak the same things in *Jesus*. I will say no more touching the coherence of the text. But come forthwith unto the words read unto you. And that man of sin be revealed.

The whole scope of my Discourse, shall be to shew you: why this same wicked one in my text is called, *The man of sin*.

The man of sin may seem to be an *Hebraisme*, signifying an exceeding sinfull man. And this is true, that *Antichrist* is an exceeding sinfull one. But this is not all, for he seemeth to be called the

the man of sin, in opposition to *Christ Jesus* who is called a God of righteousness, Jer. 23. 6. Psal. 4. 1. A Sun of righteousness, Mal. 4. 2. And he is thus called not onely because Righteousness is the girdle of his loines: Isa. 11. 5. but also because he hath filled Zion with righteousness and judgement, Isa. 33. 5. It is the designe of *Christ* to pull down sin, and to bring in righteousness, to set up righteousness, according to that which is written, Dan. 9. 24. to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness. And therefore is he called the God of righteousness, the Sun of righteousness, &c. It is the designe of *Antichrist* to pull down righteousness, and to set up sin: to build again that which *Christ* hath pulled down, and to seek to pull down, that which *Christ* built up, and therefore he is justly called, *The man of Sinne*.

There is no better way, to discern one contrary, than by another, when both are compared together.

These two, *Christ* and *Antichrist*, the Sun of righteousness, and the man of sin, being so contrary the one unto the other, as light and darknesse: The one will help us in the discerning of the other. I will therefore first of all endeavour, to declare unto you the office of *Christ*, inasmuch as it is conversant about sin, and then I shall with great ease, discover unto you the contrary designe, of *Antichrist*.

For the first. We must consider sin in a threefold relation, according as it is manifested in the Law, by which is the knowledge of sin.

1. Sin in the sight of God: the designe of *Christ* to take away sin out of the sight of God.

2. Sin in the consciences of Gods people, the designe of *Christ*, to take away sin, out of the consciences of Gods people.

3. Sin in the conversation, the designe of *Christ* to take away sin, out of the conversation of his chosen, and called people.

I will invert the order, which I have laid down: And endeavour to shew unto you the last in the first place, viz. that it is a designe of *Christ*, to purge the conversations of his chosen, and called people: The smoak of Hell hath sometimes said, If I be elected, I may live as I list. But what saith the Spirit of God: Ekē

Elect unto obedience, and sprinkling of the blood of Jesus. 1 Pet. 1. 1. That God that hath elected thee, in Christ Jesus, before the world began, hath elected thee unto obedience, and not unto disobedience: Thou art not chosen, to be like the prince of darkness, to walk in the vanity of thy mind: But to walk in holiness as becometh Saints.

The new creature hath this end for one: *Ephes. 2. 10. For we are his workmanship, created in Christ Jesus, unto good works, which God hath before ordained, that we should walk in them.*

If the question be asked, *why Christ gave himself for us?* will not the answer be this? That he might redeem us from all iniquity, and purifie unto himself, a peculiar people, zealous of good works. Tit. 2. 14. When a captive is in prison, the Redeemer payes a ransom, that the captive may be his freeman, to serve him in all offices of love. This was, and is our case, when we were captivated under sin, death, and hell; the Father sends his Son, to deliver us from all these, that we being delivered from our enemies, might serve him without fear in holiness, and righteousness before him all the dayes of our life: Luk. 1. 74, 75. If we search into the ends of Gods sending his Spirit into the hearts of the sons of men, we shall find the first to be, that we might know the things that are freely given unto us of God: 1 Cor. 2. 12. and therefore is he called the Spirit of truth, leading into all truth, Joh. 16. 13. Secondly, the second end of the Spirit, is to make the soule to rejoyce in God abundantly, and therefore he is called the Comforter, Joh. 16. 7. Thirdly, A third end of the Spirit sent into the heart of man, is to change, and alter the affections, and therefore is this Spirit called the Spirit of love, 2 Tim. 1. 7. because the fruit of the spirit is love, Gal. 5. 22. and love is the fulfilling of the Law, Rom. 13. 10.

If we search into the ends of the ministry of the Word, we shall find them the very same, for the Word is nothing else but an instrument in the hand of the Spirit, whereby the spirit is ordinarily administred unto the heart (I beleeve it will be no absurdity to say, the spirit administred, the spirit by the Word.) Now the Word doth not onely hold out unto us the grace of God in Jesus, but it doth thereby also teach us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly

godly in this present world, Tit. 2. 12. The Word doth not onely hold out unto us, precious, and sure promises, but it doth also call upon us, with earnestnesse: *Having these promises, let us cleanse our selves from all filthinesse both of flesh and spirit, perfecting holinesse in the fear of God:* 2 Cor. 6. 1. the Word, and Spirit, are both compared to fire, Jer. 5. 14. Matth. 3. 11. Now it is the propertie of fire, not onely to expell darknesse, by its light, but also to drive away cold by its heat: we do not read of any fire, that hath heat without light, except the metaphoricall fire of Hell: which burns in darknesse. Neither do we know any fires, that have light without heat, except the meteors of the ayre, which endure but the twinkling of an eye, and do presently vanish away. But why do I stay so long, upon a thing so plain? yet before I passe from it altogether, give me your patience, unto two, or three words of application.

The first is; to free the glorious Gospel of Jesus Christ, and the revelation of the riches of grace, from that cloud which doth eclipse it, from the eyes, and affections of very many: Because it hath by reason of evill tongues, and credulous eares, incurred an unjust suspicion of liberty, and licentiousnesse: But is this so? we call heaven and earth to record, that the Gospel teacheth, holinesse, and sobriety, and temperance, and whatsoever is of good report, yea it teacheth to avoid, even the occasions of evil: we call heaven and earth to record, whether the Gospel do not draw us unto an holy obedience, with as forcible (I will be bold to say, more forcible) and effectuall cords, than any doctrine whatsoever; for the Gospel draweth with the cords of love, which is as strong as death, nothing can be able to resist it, for many waters cannot quench love, neither can the floods drown it; if a man would give all the substance of his house for love, it would utterly be contemned. Cant. 8. 7. I call again, heaven and earth to record, whether any Doctrine can conferre such power, (if I speak improperly I will be contented to alter my speech) whether the Spirit of God do work so powerfully in the soul, by any Doctrine as by the Doctrine of the Gospel. The Law indeed shews us what is to be done, threatens us heavily if we do it not, rewards us plentifully, if we do it: but all this while it minnistrETH unto us more quickning power; but leaves us dead, yea

the more we hear it, (if we heare it aright) the more dead we are. *For when the Commandment came, sin revived, and I died, and the Commandment which was unto life, I found to be unto death.* Rom. 7. 9, 10. But the Gospel, the word of grace, is the ministration of a quickning spirit, not onely calling upon us to do, but also giving power to perform. Therefore is the word of grace called *Healing words, even the words of our Lord Jesus Christ, and the doctrine, which is according to godlinesse.* 1 Tim. 6. 3.

But if these things be so, how come so many foule accusations, so many heaveie charges, to be cast upon this Doctrine?

I answer, *the servant is not greater then his Master, they shall speak all manner of evill of you falsly, for my Names sake.* Matth. 5. 11. I must say of these men, as the Apostle of the Jews: *Had they known it they would not have crucified the Lord of glory: 1 Cor. 2. 8.* But now they speak evill of those things they understand not. Jude 10. I desire to pray for them, in the words of our crucified Saviour, *Father forgive them, they know not what they do.* The Law of man exempteth all blind men from going to warre, lest they should do more hurt than good, and be rather burdensome than profitable: The Law of God admitteth of no blind priest to serve in the Sanctuary of God. Men use to scare their children with a blind priest (a very terrible thing) the builders are ignorant, and therefore have they rejected the chief corner stone. Therefore have they refused the fountains of living waters, and digged unto themselves cisterns which will hold no water. They speak evill of the Gospel, both preachers and people, (like Priests, like people) because they knew it not. *Lord lay not this sin to their charge, Lord open thou their eyes that the blind may no longer lead the blind.*

Having thus farre endeavoured to free the glorious Gospel from the foule and hell-born asperision thus unjustly cast upon it; Let me in the next place have leave to turn my Discourse unto the watchmen of Israel, the servants of the Lord, whom he hath been pleased to call unto that office, and burden in the Church of Christ, as to be dispensers of his Word; in *Doctrine, and exhortation, in reproofe, and correction*, I do beseech you in the name of the Lord Jesus Christ, that you cease not, *instantly to admonish every one with tears both night and day,* Acts 20. 31.
that

that you reprove, and rebuke unruly walkers, with all auctoritie. That you rebuke them sharply, that *they may be found in the faith*, Tit. 1. 13.

A second word of application is, that I may earnestly call upon them, whom God hath brought unto the knowledge of his Son, that every one that nameth the name of the Lord Jesus Christ, depart from iniquity, 2 Tim. 2. 19. If so be that ye have heard him, and have been taught by him, as the truth is in Jesus, that ye put off concerning the former conversation, the old man, which is corrupt according to the deceitfull lusts, &c. Ephes. 4. 22. for thus it becometh Saints, Ephes. 5. 3. And *this is the will of God even your sanctification, that ye abstain from fornication*, 1 Thess. 4. 3. Herein is God glorified: Let your light so shine before men that they may see your good works, and glorifie your Father which is in heaven. Matth. 5. 16.

Herein is the Church comforted, the souls of your brethren cheered: *joying and beholding your order, and the stedfastnesse of your faith in Christ*, Col. 2. 5. Hereby they that are without, upon whom the Word hath not had its full power, are sometimes called in. That if any obey not the Word, they also without the word may be won by the conversation of the wives. 1 Pet. 3. 1. Now then if the winning of those that are without, if the comfort of your brethren within, if glorifying of God your Father, if the performance of his will, or if there could be any thing greater then these, that might be precious in your eyes; let me speak to you in the words of an Apostle: *As obedient children, not fashioning your selves according to the former lusts in your ignorance: But as be which hath called you is holy, so be ye holy, in all manner of conversation*, 1 Pet. 1. 14, 15.

I have thus much to speak unto you on the right hand, now give me leave to turn to the left. If so be (which God forbid) that your conversation should be profane, contrary to the holy Commandment of our Saviour Jesus Christ. Oh what will be the sequel. This is that which in Scripture phrase speaking after the manner of men, is called (to set forth the hideousnesse of it) *a grieving of the holy Spirit of God. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption*. Ephes. 4. 30. This is that which is called in Scripture *a defiling of the members of Christ, and of the temple of God*: then which

what thing more hainous can be thought upon? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. 1 Cor. 6. 15. Know ye not that your body is the temple of the holy Ghost, verse 19.

As your flesh cannot but tremble, to make the members of Christ the members of an Harlot: So let the zeal of Gods temple incite you, to make a scourge, of small smarting cords, to whip out of the Temple of our God, whatsoever is contrary to the doctrine of godlinesse. This is that, (even the carelesse conversation of the professors of godlinesse) which opens a gate unto hideous blasphemy, whereby the Name of God and his Doctrine is evil spoken of, 1 Tim. 6. 1. And so you shall do your utmost endeavours hereby (which I hope you will fear to do) to keep back those that are coming in; to drive the wandring sheep farther from the fold of Christ Jesus. This is that whereby Satan getteth advantage against you, whereby you lay your selves open to the snare of the devill, to great temptation and noysome lasts, 2 Tim. 2. 26. Let me therefore end this with the Apostles words, 1 Thess. 2. 11. That I may charge every one of you: that ye would walk worthy of the Lord, who hath called you unto his kingdome, and glorie. Be not carelesse, but watchfull: Let piety prevail with you to watch diligently over your selves; let charity prevail with you to watch as diligently over your brethren.

A third word of Application, unto such as hold the truth of God in unrighteousnesse, unto such (and hereof in the world there are not a few) God grant the Church may be free from them, who professe they know God, but by their works they deny him: Tit. 1. 16. who increase in profanesse in conversation, as they grow and increase in the measure of revelation: Oh that mine eyes were a fountain of teares, that I might lament over them; oh that the teares of a deare friend, who (the Lord is my witnes) writes not these things with dry eyes, might so farre prevail with you, that you would take his words into the deepest of your considerations; that you would repent of the evil of your wayes, submit unto the yoke of Christ; that your conversation may answer your profession.

Have you not seen an heifer unaccustomed to the yoke, stand

as gently at the crib, as any other; but bring the yoke, and the very sight of it shall make her kick with the foot, and push with the horn, and seek all means to shun it: I would you would be contented to make the application your selves; you stand gently at *Christ's* crib; you are contented to heare, the sweet promises of the Gospel containing and holding forth what *Christ* hath done for you, these things I say you heare with great patience, approbation, and delight. But when it comes to this, that you are admonished what you ought to do for *Christ* in obedience, in thankfulness, unto him that hath done all things for you. When the Church of *Christ* would put the yoke of *Christ* upon your neck, and compell you to come in unto her wholesome Discipline by her sweet perswasions; you spurn with the foot, you push with the horne, seeking meanes of evasion: *Let us break their bonds, and cast away their cords from us*, Psal. 2. either you will acknowledge no Church; or if a Church, yet one according to your own heart you cannot find. I have nothing to do to judge you (I confesse it) I leave you unto him that judgeth all things, the Lord open your hearts.

And I shall betake my self unto the second consideration; of sin in the Consciences of the called people of God. The thing that I have to declare is this: that it is the designe of the Lord *Christ*, to take away sin, out of the consciences of his called people: whereby the called of God may have the answer of a good conscience towards God: 1 Pet. 3. 21. that the consciences of Gods called, are clear, and white, and pure, and undefiled from sin, and transgression, through the apprehension of the efficacy of the death, and resurrection of the Lord *Jesus Christ*: whereby they are begotten unto a lively hope, by the resurrection of *Jesus Christ* from the dead; 1 Pet. 1. 3. whereby they may have boldnesse before the throne of grace; even the throne of that God who hath eyes that will behold no iniquity: Before the throne of that God, who is a consuming fire, Hebr. 12. 29.

This is the effect of the faith of Gods elect, to purifie the heart. The Lord put no difference between us and them, purifying their hearts by faith, Acts 15. 9. What can here be meant by the word heart, lesse then conscience? now if the conscience be pure, it is

without spot: if it be not without spot, then is it not pure. That by heart is meant nothing lesse than conscience, is proved by other places of Scripture, Prov. 14. 30. *A sound heart is the life of the flesh.* And Prov. 15. 13. *A good heart maketh a cheerefull countenance.* But lest some should say, that by the word heart, is meant lesse than conscience, I shall desire to speak plain. Heb. 9. 9. the Apostle shewing the weaknesse of legall sacrifices, and services, saith, that they could not make him that did the service perfect, as pertaining to the conscience. But the priesthood of Christ Jesus, the Mediator of a better Testament, established upon better promises, hath done that which the Law could not do: How much more shall the blood of Christ who without spot offered himself to God, purge your consciences from dead works, to serve the living God. Heb. 9. 14. The Law could not make perfect, as pertaining to the conscience, but what the Law could not do in that it was weak; through the infirmities of flesh, that Christ Jesus hath done by his sacrifice, of himselfe.

We reason thus: if Christ did not purge the conscience, then is it yet impure; then is not his purgation as pertaining to the conscience, of more efficacy than legall purgations were: they purged not the Conscience, no more did he: But it is plain that he did purge the conscience. Now if he did purge, as pertaining to the conscience, then is the conscience pure and undefiled; if it be not pure and undefiled, then did not he purge it. But that Christ did purge the conscience is plain, Heb. 10. 2. *Because the worshippers once purged should have had no more conscience of sins.* It is the drift of the Apostle, in this place, to shew the reason why the Law sacrifices did cease to be offered, because they could not make the comers thereunto perfect: That they were not made perfect, is proved, because they had conscience of sin. But now the offering of Christ, hath perfected for ever, them that are sanctified, Heb. 10. 14. If they be perfected, then are they purged; if purged, the comers thereunto must have no more conscience of sin: But they draw nigh unto God, with a true heart, in full assurance of faith, having their hearts sprinkled from an evil conscience, and their bodies washed with pure water. Heb. 10. 22.

By this we may understand what is meant by those metaphorically speeches, which we read of, Revel. 3. 4. and 4. 4. and

6.11. with many other places; where the Saints are set out unto us, in *white rayment*, from the crown of the head, to the sole of the foot. This white rayment signifying, not onely that purity, and cleanness which they have before God: but also that purity and cleanness of *conscience*, consisting in the apprehension of that glorious estate and condition, whereinto they were stated by the death and passion of the Lord *Jesus Christ*.

I think it is sufficiently proved, that the consciences of the called people of God, are purged, and purified from all manner of sin, and uncleanness: and it would be lawfull for me to proceed, did there not an objection lie in way; which may be an occasion of stumbling, unto those that are weak: and have not their senses exercised in such manner of questions as these are.

The objection is this: *If we say that we have no sin, we deceive our selves, and the truth is not in us: 1 Joh. 1. 8. If we say we have not sinned, we make him a liar, verse 10. In many things we offend all, Jam. 3. 2.* with many like places. Now saith the objection, if we have sin, how can we be clean? if we be cleansed, how is it that we have sin?

This objection is easily answered, by the words immediately going before, *viz. The blood of Jesus Christ his Son cleanseth us from all sin: 1 Joh. 1. 7.* and then presently follows; *If we say we have no sin, &c. vers. 8.* Now here will lie the difficulty; if we be cleansed from *all* how have we *any*? if we have yet *any*, how are we cleansed from *all*? For the clearing of an answer; I must intreat you to consider of sin, in a twofold respect, as hath been spoken at large before, *viz. sin, in the conversation, and sin in the conscience.* The called of God are not quite purged from sin in *conversation*, for all our righteousnesses are *as an unclean thing: Isa. 64. 6.* The called of God are quite cleansed from sin in *conscience.*

I shall speak a riddle to some, to whom it is not given to know the mysteries of the kingdome, but you to whom it is given, will understand what I shall say. The thing is this, that as it is possible, for a man that hath been beyond comparison strict, and upright in his *conversation*, to have a foule and polluted *conscience*, a heart clouded with ignorance, and estranged
from

from the life of God. So is it possible, for a man that hath been an exceeding sinner, and is not yet wholly cleansed from all wickednesse in conversation (which no man is) to have a conscience, as white as the snow, and as pure as the wooll: if this seem a mystery unto you, that sin in the flesh, should stand with purity of conscience, take these Reasons to make it plain: If purity of conscience could be found nowhere but where there is purity in the flesh; a pure Conscience could not at all be found upon the earth, in regard that *there is none that doth good, no not one:* Rom. 3. 12. Again, purity of conscience doth not take his rise, from purity of conversation. But purity of conversation, ariseth from purity of conscience. The originall of purity of conscience ariseth hence, from the apprehension of all our impurities, and uncleannesse, *to be laid upon Christ:* Isa. 53. 6. *to be taken away by Christ,* Joh. 1. 29. Herein doth the conscience of a beleever rest in *Jesus Christ crucified, and made sin for us.*

This that hath been spoken, may serve to open unto us a doore of understanding, whereby those places which seem to contrary may be made plain. *If we say we have no sin, &c.* and yet is it said: *He that is born of God doth not commit sin, for his seed remaineth in him: And he cannot sin because he is born of God.* 1 Joh. 3. 9. What have we here? is not the *Apostle* born of God? are not they to whom he writeth, *born of God?* Yes, without contradiction: yet doth he confesse, that he and they have sin; and again he saith, *He that is born of God cannot sin.* It is not unknown unto many that shall read this, how many windings, and turnings, how many unsound, and unfavourie distinctions, have been invented by the wit of man; to reconcile these places: which are easily reconciled by that which hath been spoken: The called of God (even the most upright of them) have sin in the *flesh*, they have sin in the *conversation*. But they have no sin, neither can they have any sin in the *conscience*: for the *true faith of Gods elect*, and sin in the *conscience*, can no more stand together, then light and darknesse.

Let this that hath been spoken, become a touchstone to try our faith by: Doth thy faith purifie the heart through the apprehension of the blood of Jesus? doth it cleanse thy conscience from all sin? so that not one remaineth behind? Then
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hath it this property of a true faith. But when the soul shall thus conceive within it self, that this sin, or that sin lieth yet upon me, if it were not for such, or such a sin, (greater it may be than ordinary) I should judge myself in a happy condition. Give me leave, with patience, to declare thine errour. Surely Christ cleanseth not imperfectly, he doth not wash away some stains, and leave others: if he cleanse thee not from this sin, he hath cleansed thee from no sin. If he hath not cleansed thee from any one sin, surely he hath washed thee from none at all; for he hath perfected, as was spoken before. But thou hast one sin yet unpardoned, unwashed away. I demand of thee; who shall wash it away? and when shall it be washed away? seeing *Christ dieth no more, he sheddeth his blood no more, he offereth no more*: I confesse a man that knows not Jesus may presume of the pardon of all his sins, and see his conscience purged by a false *Christ*. But I will be bold to affirm, that he that seeth not all his sins taken away, never knew the true Christ.

Thus have we seen the designe of the Lord Christ, to purge the consciences of his called people, that they shall have no more conscience of sin. Now if this be so; do you desire that I should shew you a place where joy and gladnesse dwell? where sorrow, and sighing (in respect of unpardoned sin) have no more place? But everlasting comforts rest upon their heads. Behold, it is the conscience of Gods called ones, that are brought unto the apprehension of the *light of the glory of God in the face of Jesus*: whose joy cannot be taken away, whose comforts cannot be spoiled. Now blessed, thrice blessed are the people, that are in such a case. *Blessed are the people who have their rest in the God: who hath shewed them the path of life: in whose presence is fulnesse of joy, at whose right hand there are pleasures for evermore: Psal. 16. 11.*

It is now time that I should come to shew you the *taking away of sin* considered in the third respect, as it is taken away out of the sight of God: the designe of Christ by the appointment of the Father, to take away sin, out of the sight of God. Christ is set forth unto us as a *propitiation*, and a *Lambe of atonement*, an offering for sin, Isa. 53. 10. *When thou shalt make his soule*

an offering for sin, the first consideration will be: to set forth, that Christ offered an offering to God. The second will be; to declare the end, and effect of his offering.

First, that Christ offered a sin-offering to God. Christ was made by God our high Priest. Now every Priest is ordained for men in things pertaining unto God to offer up sacrifices for sins: *Hebr. 5. 1. This he did once, when he offered up himself, Hebr. 7. 27.* that is, he once offered for the sins of the people: which is confirmed unto us, *Hebr. 9. 14. Who through the eternall Spirit offered himselfe without spot to God.* By this it appears, that Christ Jesus was an offering unto God: But what was the effect of this offering? even to make atonement, to make peace, to redeeme us from the curse of the Law, from the tribulation, and anguish, indignation and wrath, which the Law had threatned, and must have (of necessity) fallen upon us, had not he been made a curse for us. But in him the Father hath declared himself well pleased, I say, well pleased in him, that so through him the Father might manifest unto us, his eternall pleasure; and we again, might through him have boldnesse of accessse before the throne of his grace.

But here comes a difficult question to be discussed: whether wrath and indignation did now lie upon the creature for sin, in respect of God: I answer, No. And my reason is; because we had an high Priest over the house of God, which was without beginning, and end of dayes, between whom, and the Father all things are acted and transacted before the world began: and therefore we read of eternall life promised before the world began: *Tit. 1. 2.* But if this be so, how is Christ said to deliver us from wrath?

Answer. I will shew you in the words of the Apostle, *1 Thes. 1. 10. Jesus which delivered us from wrath to come:* from wrath which must have fallen upon us, if Jesus had not been a Mediator. Give me a time wherein his priesthood, and sacrifice, was not present, and effectually with the Father; and I will grant, that all that time, the creature lieth under wrath. But that you may see that these things were transacted with the Father (according to his good pleasure) before the messenger of the Covenant had offered himself upon the Crosse, you have the witnesse of the Father from heaven, *This is my beloved Son, in whom*

whom I am well pleased. The Son had not yet actually suffered, his blood was not yet shed upon the crosse, and yet the Father saith, I am well pleased, I am contented.

The Father is well pleased, but it is in the Son, and that before his sufferings; to shew that he was a *Lambe slain from the foundation of the world*. But if the Father were well pleased before his suffering, what need was there that his blood should be shed? Will that God which doth nothing in vain, cause the blood of his Son to be shed in vain? surely no. What is it then? did the suffering of Christ onely respect the *satisfaction* of the consciences of beleevers? I answer. That the *satisfaction* of their consciences was herein respected, I dare not deny: but that the shedding of the blood of *Christ*, did onely respect their consciences I dare not affirme. But I must say, that the Justice of God revealed in the *Law*, did require that his blood should be shed; and that the Father manifests himself well pleased in his Son before his passion, doth presuppose (I want words to expresse what I would) his passion; (that in respect of man was yet to come) to be present with the Father. *Great is the mystery of godlinesse, and who is sufficient for these things?* I have thus farre declared unto you the office of Christ, in the pulling down of sin. The next thing that I have to declare, is the deligne of *Antichrist*, in setting up sin, and pulling down righteousness; in seeking to build that which Christ hath destroyed, in destroying that which *Christ* hath built.

There is a great question who is *Antichrist*, and divers answer, many things diversly; every one according to his thoughts: some think the *Pope of Rome* is *Antichrist*, some the *Bishops*, some the *Turke*, &c. But give me leave to tell you what I conceive, that to tye the name of *Antichrist* to a particular man, or to any particular succession of men, is to confine him unto too narrow a bound: I will not deny but that the *Pope* is a principall member of *Antichrist*, of the man of sin, the head: if you please. But I do beleeve the *Pope* and *Antichrist* to differ, as the part, and the whole, as the head, and the body: And I conceive the great *Antichrist*, to be that mysticall body of iniquity, which opposeth *Jesus Christ*, *Antichrist* is as much as to say, against Christ: whosoever doth seek to destroy that which

the Lord Jesus hath built up, or to build up that which the Lord hath pluck'd down, the same is against Christ, and is so much a member of the great *Antichrist*. That these things may be more plain, I shall consider the *Man of sin* in that threefold consideration before spoken of, namely, 1. *Sin in the conversation*. 2. *Sin in the conscience*. 3. *Sin in the sight of God*.

First, *sin in the conversation*. It cannot be denied, but that he that will endeavour to set up sin in the conversation of the people, is indeed against Christ, and so a man of sin; a limbe of *Antichrist*: but yet our Saviour hath declared unto us, that the great man of sin, the great *Antichrist*, shall not be so palpable, as to set up sin, in the conversation; but that he shall come unto us in great holiness, zeale, and strictness, with eyes, and hands lifted up to heaven, as though his conversation were indeed there. Thus is fulfilled that which was foretold by our Lord; Beware of false prophets, which come unto you in sheeps cloathing, but inwardly they are ravening wolves, Matth. 7. 15. Like those prophets of old: who did wear a rough garment to deceive, Zach. 13. 4. For there shall arise false Christs, and false Prophets, and shall shew great signes and wonders: insomuch that if it were possible, they shall deceive the very elect. Matt. 24. 24. Satan is transformed into an Angel of light.

False Apostles, deceitfull workers, transforming themselves into the Apostles of Christ, transformed as the Ministers of righteousness, 2 Cor. 11. 14. They are zealous, they make a faire shew in the flesh: Gal. 6. 12. The coming of the man of sin is, after the working of Satan, with all power, and signes, and lying wonders: with all deceivableness of unrighteousness: 2 Thes. 2. 9, 10. He doth great wonders, so that he maketh fire to come down from heaven, in the sight of men: Rev. 13. 13. even bringing many excellent truths of God, kindled at the flames of his altar.

One thing more observable is, that such shall be his carriage, that he shall not onely deceive others, but himself also: so that in his own esteeme he shall be none other, but the servant of the true God, and his Son Jesus Christ.

We are deceived within our selves, if we look for *Antichrist*, to come like the heathen *Babelus*, staggering up and down in the streets, wallowing in his vomit; we are deceived, if we look
for

for *Antichrist*, among the lewd sons of *Belial*, roaring in the Taverns. No, we shall find him in the Temple; sooner find him in the *Pulpit*: you shall find him at devotion, with great zeale, insomuch that whosoever hath not the spirit of discerning shall presume, that he is one of an excellent spirit: Little would any man suspect so much fraud, to lie in so holy a breast: (according to appearance) like unto him that seeing a *Cat* sit, (as their custome is) said, who could beleeve that so much cruelty should lurk under so meek a countenance? So when we look upon this *man of sin*, who could have imagined, that so much deceit, should lurk under so supercilious a brow?

Alas, how open do those men lie unto deceit? who have no other touchstone for doctrine; but the zeale and holinesse of the conversation. This must needs be true, say some, for I heard a very *holy* man deliver it. Alas poore soule: dost not thou know that beast-like doctrine, drops often from men of holy conversation? Dost not thou see that the man of sin, is as tall in the holinesse of conversation, as the true Saints of God? as the Apostles of Christ? His garment as rough, his countenance as stedfast, his supplications as frequent, his zeale as great. O then beware of false Prophets, search the Scriptures, try all things.

But you will say, if it be so, how shall I know the *man of sin*, if I meet him? is it not said, *by their fruits ye shall know them?* Mat. 7. 16. if such be the fruits of the *man of sin*, how shall I be able to discern him? To this I answer. That there are two sorts of fruits; the fruits of *conversation*, and the fruits of *Doctrine*: the fruits of the *lips*, and the fruits of the *hands*. *I create the fruit of the lips*, Isa. 57. 19.

Now the surest way to discover *Antichrist*, is by the fruit of his lips, by the discipline of his mouth: if we look upon the Apostles of Christ and the *man of sin*, we shall find both of them holy in conversation; yea so holy that who can discern them, the one from the other. Therefore must we expect the voice, and ponder the Doctrine: it is the counsell of an *Apostle* in the same case. *If any man come, and bring not this Doctrine, receive him not into your house, neither bid him God speed*, 2 Joh. 10. *If we or an Angel from heaven preach any other Gospel unto you*, Gal. i. 8. When a

woolfe cometh in sheeps cloathing, how shall we discern in the flock, which is the woolfe, when both are fleeced alike? must we not wait untill they utter their voices, and then we shall discern that the one bleateth, the other barketh. We read of a beast, Revel. 13. 11. (the Lord deliver us from him) that hath horns like a lambe, and he spake as a Dragon. Though we cannot discern him by his horns, yet we may easily know him by his Dragon-like voice.

A man of *Cuma* did put a Lyons skin very artificially upon the back of an Ass: The inhabitants of the place were much terrified, supposing that a Lyon indeed had been come amongst them; untill the Ass (at his accustomed time) began to bray like an Ass; so soon as they heard, not the roaring of the Lyon, but the braying of an Ass, their fears was changed into laughter.

What was the course that *Jephthah* took to discern the *Ephraimites*, from the *Gileadites*, at the fords of *Jordan*, Judg. 12. 6. their faces were alike, their harness alike, their colours alike, their garments alike; and yet he discerneth them by their tongues. *Say now Shibboleth, and he said sibboleth, for he could not frame to pronounce it.* This will be the triall of the *Man of sin*, of the members of Antichrist, when they that have their senses exercised, shall discern them to cry *sibboleth* in the Doctrine of godliness.

Sure it is that this is the only certain way of discerning: There is indeed another way, which is very probable, but not so certain in a double respect. It is by his scarlet coat, or gown: the woman that sitteth on the beast, is arrayed in purple, and scarlet colour, Revel. 17. 4. the beast himself, was scarlet coloured, vers. 3. the great Dragon is for colour red, Rev. 12. 3. and that great City was clothed in fine linen, purple, and scarlet, Revel. 18. 16. Give me leave to ask this *Man of Sin* a question.

Q. Who is this that cometh from Sion? with died garments from Jerusalem?

Ans. I, even I, the man of sin, the son of perdition.

Q. Wherefore art thou red in thine apparell, and thy garments like him that treadeth in the winefat?

Ans. My feet are of Iron, and my nails of Brass, I have devoured,

voured, and broken in peeces, and stamped the residue with my feet: I have made warre with the Saints, and prevailed against them, *Dan. 7. 19. 21.*

I have sprinkled my garments, with the blood of the Saints of the most high.

A certain note of a false Church is persecution. King *James* upon *Rev. 20.* if the true Church do persecute, if *Sarah* will cast out *Hagar*, she doth what she ought not to do, and the thing is grievous in *Abrahams* sight. Seest thou then a generation of men, that are resolved to convert all men (*Mahomet* like) with guns, and pistols, with swords, and staves, with fire, and fagor, with bonds, and imprisonments, (I speak not against defence of the rights, and liberties) surely this is either the false Church of *Antichrist*, the man of sin, the red dragon; or else it is the true Church, forgetting the command of her Lord, and Saviour. Let them alone, *Matth. 15. 14.* If the true Church do so much forget her self, as thus to do, she must be contented to hear a word of reproofe, and to be remembered that the servants of the Lord must not strive: but be gentle unto all men, apt to teach, patient, in meeknesse instructing those that oppose themselves: 2 *Tim. 2. 24, 25.*

But here some will plead for the man of sin, that he doth well to persecute, or at least that the true Church doth well to persecute men that are contrary minded. For did not *Asa* make a covenant, that whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman: 2 *Chron. 15. 13.*

I answer: That *Elias* prayed, and fire came down from heaven, and devoured the Captains with their fifties, 2 *Kin. 1. 10.* Yet when the disciples would have had our Saviour to have destroyed the *Samaritanes*, in the like manner, because they would not receive him, they were sharply rebuked of him: Ye know not of what spirit ye are, *Luke 9. 55.* The case between *Asa* and us, was very different: for first *Asa* had the command of God for what he did, *Deut. 13.* but we have the command of God different. Let both grow together untill the harvest, *Matt. 13. 30.* Again, a second difference is, that the whole people were members of a nationall Church by Gods appointment,

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and so were subject to such censures as the Lord had commanded to be executed upon disobedient members, that they should be cut off: which things were a type of that spirituall death, wherewith the great King of Judah shall avenge himself at his glorious appearing, of all those that would not have him reigne over them. Now we do not deny, the Church of God the liberty to proceed against refractory members, by her heavy censures, of delivering over unto *Satan*. But the question will be, whether or no *Asa* might lawfully have imposed this covenant upon the Edomites, or Arabians, (if they had been under his power) and have caused them to turn profelytes whether they would or not.

That the Magistrate may punish offenders, against peace and liberty we grant; but that he should compell the conscience to be of this or that judgement in Religion we cannot see: that the professors of the Gospel should seek to convert men to the knowledge of the Word, and profession of the same, by torments, and cruelties, is strange to us; we professe we have not so learned Christ. Let the Kings of the earth recover their rights and priviledges, by force, and might; let them revenge every disobedience according unto merit, and desert. But let the Gospel be propagated by the two edged sword of Gods Spirit.

But I must proceed no farther in this, but come unto the second Consideration of *sin in the conscience*, unto which I will also joyne the third: namely, the consideration of *sin in the sight of God*. And herein I shall shew you, that is the designe of *Antichrist*, to set up *sin in the conscience*, and in the sight of God. To perswade the world, that *sin* is not yet taken away out of the sight of God, that so he may keep those under bondage, who are yet intangled, that so (if it were possible) he might bring them back again into bondage, who are already escaped; that old Serpent envying nothing more than the peace, and joy of the Saints of God.

This was an old plot of the *man of sin*, working by a mystery of iniquity in the false *Apostles* of old, who taught the people beleeving in God; that *except ye be circumcised after the manner of Moses, ye cannot be saved*: *Act. 15. 1.* As though hitherto, having

having looked at salvation accomplished in *Jesus*, and remission of sins in his blood, they had been altogether deceived, and had beleev'd a lye, for (according to their doctrine) there is more required than thus: for except ye be circumcised after the manner of *Moses*, ye cannot be saved.

And that the ayme of this project was to bring the people into bondage again, appeareth by that exhortation of the *Apostle*: *Stand fast therefore in the liberty wherewith Christ hath made us free, and be not again imangled with the yoke of bondage*: Gal. 5. 1. And that the working of the mystery of iniquitie was forming this upon the *Anvile*, appeareth also in the Church of *Corinth*, 2 Cor. 11. 20. *Te suffer if a man bring you into bondage, if a man devoure you, &c.* In which words the *Apostle* doth set out unto us the whole, and onely ayme of those counterfeit apostles, to bring the people into bondage again.

That it was the end and scope, of that working mystery of iniquity, to declare sin unpardoned; appeareth plain by their horrid policy striking at the very root, and foundation of all: viz. to deny *Christ coming in the flesh*, 1 Joh. 2. 22. or if come in the flesh, to deny him to be risen again, 1 Cor. 15. Now if *Christ* be not come in the flesh, what will follow? but that the world lieth yet in their sins. Nay although *Christ* be come in the flesh, and if he be not risen from the dead, your faith is vain, and ye are yet in your sins: 1 Cor. 15. 17. Now that this is the fort and great work, that the man of sin so much desires to win from the people of God, that they are yet in their sins, appeareth plaine from that first working of the mystery of iniquitie: even in the *Apostles* dayes. Thus you see *Christ* and *Antichrist*, the *Son of righteousness*, and the man of sin opposed each to other; what the one buildeth, the other pulleth down; what the one pulleth down, the other buildeth: If it be granted unto me, that he that setteth up sin in the sight of God, or consciences of Gods called people: After *Christ* hath taken it away, may very justly be called a man of sin: an opposer of *Christ Jesus*: I shall then proceed, to charge the *Man of Sin* more plainly, that his face may be discovered, and his visage known unto those that shall cast their eyes upon him. I shall here presume to challenge *Rome*, and those that do any way conspire with her, in many of their

foundations, to be opposite unto Christ in the setting up of sin, which he hath taken away.

1. That Baptisme taketh away sin, purgeth the soul, not onely in conscience, but also in the sight of God, is a Doctrine common with *Romes* favourites, and boldly held forth by some, without any blushing in the whoores forehead. Now what is this but the man of sin, to deny that the Lamb of God hath taken away the sin of the world? Either Christ hath finished, taken away sin; or he hath not finished it, by his one and alone offering: if he have not; then hath the Scripture deceived us (which God forbid should enter into the heart of man:) if he hath taken it away, what truth will be found in this doctrine? I may not forget, to premise a distinction where-with the *whore* seeketh to cover her fraud, and the *man of sin* to shrowd his deceit. The distinction is found in *Bellarmino*, and others, viz. of price, and application. In respect of a price payd, they confesse that satisfaction is made for all sins, past, present, and to come; but in respect of application of the price, it is made by Baptisme, &c.

To shew the fraud of this distinction, I shall ask one question: Whether any perfection be to the creature, without the application of this price?

Ans. Surely no, but by one offering he hath perfected for ever them that are sanctified, *Hebr.* 10. And we have the revelation of God, that the price is not onely payd, but that also the Father is well pleased, *Matth.* 3. the new Covenant is ratified from the time of the death of the Testator.

That such things as these should come from *Rome*, that the hot climate of *Africa* should breed snakes and serpents is no wonder: But who could have thought to have found such in *England*? professing themselves at variance with the *whore*? That should stand up in defence of this Proposition? That Baptisme washeth away sin? and yet this is too true. As divers can testifie whose eares have been witnesses; And to this purpose (lest their words should seem to want weight) they flie unto that place, wherein *Ananias* speaks to *Paul* in these words, *Arise, and be baptized, and wash away thy sins, calling on the Name of the Lord: Act.* 22. 16. A plain text. For answer to this: I shall produce

produce no other thing, than what I then demanded, whether those words were spoken to a *believer*, or an *unbeliever*? The Answer is, to a *believer*; otherwise, he ought not to have been exhorted to submission unto *Baptisme*. If these words were spoken to a *believer*, I beseech you to consider seriously, the extent of this Argument: which would make us conceive, that sins are not yet pardoned to a *believer*; but that a *believer* may have his sins unpardoned: which I leave to your censure. But some will say, what meaneth then this terme: *wash away thy sins*. I answer: This is none other then, *Break off thy sins*, a *washing in conversation*, that it may appeare before the face of the world, that thou art another manner of man than hitherto thou hast appeared for to be. *They that are already washed in respect of Gods imputation, they that are already washed in conscience in respect of manifestation, and apprehension of the grace of God in Jesus, may yet, and ought to be exhorted to wash in respect of conversation.*

Thus you see the subtiltie of the Serpent how closely he lurketh, how cunningly he behaveth himself, to oppose the truth of God, to set up sin again, and to bring the conscience under bondage.

Now I have begun, I will be bold to challenge the *man of sin*, in other of his Doctrines, destructive unto the manifestation of the grace of God, in remission of sins; *viz.* his *doctrine of repentance*, that *repentance washeth away sin*, and that there is no forgiveness with God before repentance: is so commonly, and ordinarily known unto you, that it need not be confirmed by testimonies against him. If he should deny that he hath taught the people any such thing, his own mouth will be witnesse against him, his own writings will condemne him; and indeed the thing is more plain than can be denied: And he is so farre from denying of it, that he will rather stand to defend it. And what more contrary unto the grace of God?

Now that the *originall* of this error may be discovered, that the weaknesse of this grand worke may be discerned; and a *doore* to answer his objections opened: I shall desire you to consider the difference, of the manifestation, of remission of sins in Scripture, according to the difference, of the *Covenant* manifested in the same: In the *first covenant*, the *worldly sanctuary*,

Hebr. 9. 1. the carnall commandment, Hebr. 7. 16. I say in that covenant : as there was no remission for some sins; so, *contrition*, *confession*, and *satisfaction* (such as that law required) of the sinner must needs go before remission of any sin : But in the grace of the new covenant in the blood of Jesus : Remission of sins, (yea if that it be granted that faith is the knowledge of remission) and the manifestation of remission also, must go before godly contrition, or confession ; (for *satisfaction*, we cannot well beare with the word) if it be objected that, that *worldly tabernacle* was a patterne of heavenly things, for so it was commanded Moses, that he should make it according to the fashion which he had seen, Act. 7. 44. These things serve unto the example, and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle, for so saith he, that thou make all things, according to the patterne shewed thee in the mount : Hebr. 8. 5. Now if *contrition* went before remission in the earthly shadow, it must needs do so in the endlesse life ; for they were one like another, one the pattern of another.

I answer : That the *contrition*, &c. is considerable in our high priest, or in the people (both priest, and people, and sacrifice in the Law, being types of our High Priest) now we say that in the Priest Christ Jesus, *contrition* went before remission ; He was bruised, he was broken, yea he was slain before any remission could be pronounced to the miserable sons of Adam : for without bloodshedding there is no remission, Hebr. 9. 22. So that in the Covenant of this endlesse life, the *contrition*, *confession* (I pray beare with the word) and *satisfaction*, blood shedding of Christ the Mediator, must needs go before remission : But that remission obtained by the Mediator, yea faith (the knowledge of remission) must needs go before the godly contrition or confession of the creature.

I will spend a little time to open these two Propositions, and to clear the truth of them, that I may take away occasion from them who seek occasion, that they may have no more plea before the people to speak evill of the things they do not understand. For the first of them, that in the old Covenant, *contrition*, *CONFESSION*, and *legall satisfaction*, goes before remission ; Although it need no prooffe, yet for illustration, I shall speak a word,

word, and referre them that desire farther satisfaction herein, unto the fourth, fifth, and sixth Chapters of *Leviticus*, wherein these things are set down at large. *Levit. 5. 5, 6.* it is thus written: *And it shall be when he shall be guilty in one of these things, that he shall confesse that he hath sinned in that thing; And he shall bring his trespass offering, unto the Lord for his sin which he hath sinned, a female of the flock, a lambe, or a kid of the goats for a sin offering, and the Priest shall make an atonement for him concerning his sin, and it shall be forgiven him: ver. 10.* This is the Law of the sin offering: confession, offering, atonement, and then forgiveness; no forgiveness to be looked for without these: And this also is the Prophets, *Ezek. 18. 21, 22.* *But if the wicked will turn from all his sins, that he hath committed, and keep all my statutes, and do that which is lawfull and right; he shall surely live, he shall not die: All his transgressions that he hath committed they shall not be mentioned unto him, in his righteousness that he hath done, he shall live.* This is the Prophets, to declare repentance, as a means to obtain remission; and neither remission, nor the knowledge of remission, to go before, but to follow contrition; But this is not the Gospel; which is established upon better promises: The Law and the Prophets teach us in that Covenant, to repent and bring our offering, as a means to obtain remission, to repent for remission: but the Gospel teacheth us to repent unto remission, *Mark 1. 4.* it is indeed translated for remission: But *unto*, is written in the margin. This you shall see more at large in my book intituled, the *Doctrine of John Baptist*. The Gospel propoundeth unto us a sacrifice already offered, propitiation, atonement, and reconciliation, already made, sin already finished, and then by the Ministry of reconciliation calleth upon us to repent unto remission. This is the Ministry of reconciliation (to wit) that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them: *2 Cor. 5. 19.* Christ is our Priest, our sacrifice, our atonement: He confesseth our sin, He offereth for our sin, He maketh a peace through his blood, and calleth upon us, to beleve this peace and atonement made. But this will more plainly appear, when I shall prove unto you, that not onely remission, but even faith (the knowledge of remission) whose object is remission of sins in Jesus) must needs go before

godly contrition : *Rom. 14. 23. Whatsoever is not of faith, or from faith, is sin.* All contrition that proceedeth not from faith, it is no better then sin; but godly repentance is not sin. Therefore it is not before faith, but from faith; we do not therefore beleeve remission of sins, because we repent: but we therefore repent, because we beleeve remission of sins. Again the question is, whether or no, *repentance* is not a sacrifice of thanksgiving? if so, it presupposeth the knowledge of a benefit received. Thirdly, to speak in the language of holy Scripture, is not *repentance* a sacrifice well pleasing unto God? But *without faith it is impossible to please God*, *Hebr. 11. 6.* I would not be understood, as though I thought the faith of Gods elect to remaine any time in the soul, void of repentance. But my meaning is to shew you the order of the work of the Spirit of God, who produceth not faith by repentance, but repentance by faith. Again, I do not deny but that there is a *repentance* of despaire, such as was that of *Judas*, going ordinarily before the knowledge of remission. But this is not godly repentance, this is such repentance that many have had who have yet died in their sins. That I may be the better understood: I shall conclude this with the laying down of certain Propositions.

1. *No repentance at all goeth before remission, or not imputing of sins.*
2. *Judas his repentance goeth commonly before the knowledge of remission of sins.*
3. *Godly repentance goeth not before, but followeth the knowledge of remission of sins.*

From this that hath been spoken, we have a discovery of the man of sin, setting up sin in the consciences of the people, and in the sight of God. When any shall declare unto you, that you cannot have any forgiveness with God untill you repent: when the Proposition converted, will and hath been found true, *viz.* you cannot repent untill you have, and untill you perceive forgiveness with God. Doth any man declare unto you repentance as a means to obtain remission, and forgiveness at the hands of the Father. These are the footsteps of the man of sin, of the son of perdition. And you have seen how contrary this is to the grace of God manifested in the sufferings
of

of *Iesus Christ*: How contrary to the voice of the glorious *Gospel*: which through this man (that is *Iesus Christ*) preacheth unto you forgiveness of sins. *Acts* 13. 38. Let us then learn to be wise, let us learn to discern this wolfe by his bark. Let the opinion, the shew, the profession of holiness be never so great; yet if they bring this doctrine, beleve them not, it is but the man of sin: the limbs of *Antichrist*: wolves in sheeps cloathing; that seek not to feed you, but to feed upon you. Take heed, and beware.

I have now opened a way, and declared unto you how most of the *Romish* doctrines, may be found guilty of this hainous crime; and how not *Rome* alone, but the *Pulpits of England* also may be discovered to be filled, with the man of sin, with the enemies of the grace of God. But I do not intend to stay upon any more particulars; but I will have an open eare, to heare indifferently, what *Rome*, and her children, and servants can say for themselves, against this accusation brought forth, and laid to their charge: for I think it unreasonable to condemn any before we heare them speak for themselves. I suppose they will say, you do us injurie to say we are members of *Antichrist*, of the man of sin: for although we should confesse it an error, as you have said, yet can we free our selves from being members of that man of sin: for it is said of him, in the very next words unto your text, *Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God, sitteth in the Temple of God, shewing himself that he is God.* Now all know that we are farre from this; we worship the God of heaven, and fear his name. Nay *Rome* telleth us that we have little reason to challenge them, for opposing all that is called God, or worshipped: when as in another charge, we lay against them, that they worship more gods then they ought. Now unto this *Apologie* I answer. That we read of one that said, *Sir I go, but went not*: And he is not reputed to have done the will of his Father; whatsoever he said. So if we shall prove that such Doctrine as this exalteth it self above God, we shall be able to maintain our charge, and you will be left unable to acquit your selves. Some by God, in the place cited, do understand the *Magistrate*, who in some sence is called God: I have
said

Judge are gods, &c. that the man of sin doth exalt himselfe above Magistrates: And indeed this is true, and worthy our observation, how the *man of sin* doth closely contend, to bring Magistracy in subjection unto him, to make the Magistrate the executioner of his lusts, and impieties. But this is too narrow a limitation for the text: which saith, *He exalteth himselfe above all that is called God*: though the Magistrate is called God, yet he is not all that is called God, or that is worshiped. We shall desire to consider whether this man of sin be excusable in this kind; or not: and to see whether the *man of sin* doth not exalt himself above the God, and Father of our Lord *Jesus Christ*, who is blessed for evermore. May not he that exalteth himself above the attributes of God, be truly said to exalt himself above God himself? for nothing is in God, but what is God. We shall then shew unto you that the *man of sin* doth exalt himself, above the glorious attributes of God. I will instance in foure. 1. *Truth*. 2. *Wisdom*. 3. *Mercy*. 4. *Justice*. And I shall declare how the man of sin, would appear to us to be more true than God. Secondly, wiser than God. Thirdly, more mercifull than God. Fourthly, more just than God.

First, how *Antichrist* opposeth the truth of God, in his doctrine, and make God a liar. The truth of God is, that he hath set forth his Son *Jesus Christ* to be a propitiation for sin, that he preacheth remission in his name. But *Antichrist* will be bold to deny this, and to tell you openly, that these things are no better then fables; *Christ hath not*, nor will not take away your sins, untill you have repented of them. Before your tears of contrition, there is in God no remission for you; Christs sacrifice, and bloodshed, cannot avail you, untill you have washed away your sins by true repentance, and sorrow for them. Many things of the like nature your eyes that read them, and your eares that heare them are witnesses of: And this the *man of sin*, will impose to be beleaved under paine of the greatest *Anathema*. And he will be readie to say thus: *Whosoever saith that Jesus Christ hath taken away any mans sin, before repentance, let him be accursed*. Thus will he be accounted more true than God, who hath said the contrary, in large and expresse terms, setting forth the death, and passion of our Lord *Jesus*, and the efficacy thereof.

thereof. *God* saith one thing, *Antichrist* the contrary: And he will be beleaved, otherwise all cannot be well. Now what is this but to oppose *God*, to exalt himself against the truth of *God*: I might instance in many severall particulars: wherein the *man of sin*, is neither ashamed, nor afraid, to contradict the very letter of the text, to impose a glosse, and interpretation, contrary to the manifest revelation of *God* in his Word: But it is not my desire to dwell upon particulars, but to shew you a way of discerning, & discovery in some few, that you may be able for to judge of the rest. Now if to make *God* a liar, oppose *God*, if *God* be not true he is no longer *God*. Then sure he that desireth to be beleaved, before *God*, to have his oracles to be accounted more true than *God*, to make void the truth of *God*, cannot be freed from exalting himself above *God*.

Secondly, let us consider if *this man of sin* do not exalt himself above the wisdom of *God*, and would be accounted wiser than *God*.

The wisdom of *God* hath been pleased, to set forth his Son *Jesus Christ*, the Redeemer of the world, and hath given commission to his *Apostles*, to go preach the Gospel, or the glad tydings of the free grace of *God*, to all Nations, *Matth.* 28. 19. yea as if this were not large enough, to every creature, *Mark* 16. And to set forth a plain, and easie way to them that are taught of *God*, so plain that the wayfaring men though fools shall not erre therein: *Isa.* 35. 8. He hath given us a word, to be a light unto our feet, and a lantern unto our path. And this word of grace the wisdom of *God* hath commanded to be preached plainly, openly, to every creature. *Wisdom* crieth without (she seeks no corners) she uttereth her voice in the streets, she crieth in the chief place of concourse, in the openings of the gates, in the City she uttereth her words: yea she speaketh unto the simple ones, scorner, and fools. How long ye simple ones will ye love simplicity, and the scorner delight in their scorning, and fools hate knowledge: *Prov.* 1. 20, 21, 22. This is the wisdom of *God*: But *Rome* thinks she hath better policy than this, namely, to lock up the Scriptures in an unknowne tongue, and that out of love, and zeale, lest the simple ones should abuse it, and misunderstand it, and pervert it. And by this reason they should also lock it up from the learned, who

do miserably pervert it. *Gods* wisdom saith, *Search the Scriptures, try all things*: *Romes* wisdom saith, Let them alone, it is not safe meddling with them. Thus will *Rome* be wiser than God, and preferre the carnall policy of that *man of sin*, before the wisdom of the *God of righteousness*. Thus do his members seek to out-wit the God of heaven; who hath sent glad tydings to be preached to all, upon the house top: and the fulnesse, and the freeness of the grace of God, to be manifested to all: But what saith the *man of sin*: That is not a safe course, though these things be true, yet (as *Gardiner* sometimes of *Winchester* said on his death-bed) if the people should know them, all will be marred, for they will abuse it, they will turn the grace of God into wantonnesse. Therefore it is fit such things as these should be preacht but seldome, or onely in private: for this purpose we have stories told us, of a man in *Cheapside*, a mayd I know not where, and a woman in such a Lane, that did abuse the glorious tydings of the Gospel. I cannot go to search the truth of these things, which I beleieve not yet, unlesse we had better prooffe, than the report in print: But suppose this be a truth, what then? It is not safe to preach the Gospel, and to set forth the true grace of God: what consequence is this? because there are many drunkards (and men of no mean rank) in the City, therefore wine must be banisht the City, let it come no more there: this would be in the Merchants, and Vintners eyes, a very absurd consequence. And sure the consequence on the other part is seven times more absurd: we have no peremptory command, to bring wine into the City, but we have a command to preach the Gospel. A City might well subsist without wine, but the spirituall edification of the people of God, cannot subsist without the Gospel. *O my God*, I will preach thy Gospel, for thou hast said, go preach, and *wo is unto me if I preach not the Gospel*, I commit the successe unto thee. Thy Gospel is the power of God unto salvation; I will not be ashamed of it, it is a sweet savour unto thee, in them that are saved, and in them that perish: I perceive the foolishnesse of man, would advance it self above thy wisdom; and perswade us (if not compell us) to be silent in thy truth. But let thy servants be filled with the fulnesse of God; that for *Sions sake* they may not hold their
peace,

peace, and for Jerusalems sake they may not rest, untill the righteousness thereof go forth as brightnesse, and the salvation thereof as a lamp that burneth. Isa. 62. 1.

Thirdly, the man of sin exalteth himself above the mercy of God. He will seem to be more mercifull than God: God gave unto man a Law, a righteous Law, and hath threatned the transgression thereof with death; yea he that offendeth in one, is guilty of all, Jam. 2. 10. and *curst is every one that continueth not in all things that are written in the book of this Law to do them*, Gal. 3. 12. Where it is plain, that the Lord denounceth a curse upon all persons, that continue not at all times, to performe this righteous Law in all things, and not any thing of this righteous Law shall be abated: for heaven and earth shall passe away, but not one jot or tittle of this Law shall perish: *Matth. 5. 18.* Now what saith the man of sin to this; it cannot enter into his thoughts, but that God will be more mercifull than thus: for he will tell you that *God accepteth the will for the deed*, (which he doth indeed in them who are not under the Law but under grace) but unto them unto whom it is spoken that are under the Law, you see what is required; not onely to will, but also to do under paine of a curse. Again, where it is said, *He that beleeveth not shall be damned*, Mark 16. And where it is said, that *Jesus Christ shall be revealed from heaven, with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: 2 Thes. 1. 7, 8.*

Neither will this be credited by man, but he will tell you, that a desire to beleeve, is faith, and though a man do not beleeve, yet if he desire to beleeve, he shall be saved. Then must the text be changed, and we must read, he that *desireth not to beleeve shall be damned*. Again, the Justice of God declareth unto us, that there is *no remission without blood shedding*. And yet the man of sin will declare unto us that such or such a sin, which is not pardoned this day, may be pardoned to morrow, and a pardon may be procured and obtained by the shedding of some teares (but no man hath yet declared unto us how many) now it may be they will say, Christs blood was shed before, or else teares could not have done it. Did the blood of Christ then make sin onely to become pardonable upon our

teares? or did he procure pardon? for I am sure Christs blood doth not any new thing, what it did it did at once; and what it hath not done, it will never do, if so be that our sins were not pardoned before our teares, and pardoned after our tears: then will it follow, that Christs blood did onely make sin to become pardonable; that he did not procure remission, forgiveness, or pardon for us. Thus you see the mercy of God opposed by the man of sin, and the man of sin exalting himself, and seeking to debase God. Now lest any thing that is called God should seem to escape, I must in the next place declare unto you the man of sin, opposing the *Justice of God*, He will be more Just than God.

God hath given unto man, a most righteous, and holy Law, by which is the *knowledge of sin*, Rom. 3. 20. and 7. 7. This Law hath he set so fast, that heaven and earth shall sooner passe away, then one jot or tittle from the Law till all be fulfilled: *Matth. 5.* But when it was impossible for any of the sons of *Adam* to fulfill the righteous Law, in regard that all of them are come short of the glory of God, and there is none that doth good, no not one. It pleased the God of love, and mercy, to send forth his Son *Jesus*, in the similitude of sinfull flesh, and to condemne sin in the flesh, that the righteousness of the Law might be fulfilled in them, who live not after the flesh, but after the Spirit: Rom. 8. 4. Now God setteth forth in his Word, the Law fulfilled, righteousness accomplished in his Son, *Jesus*. This he commandeth to be preached to the world. Now what saith the man of sin: That Christ hath suffered he dare not deny, but that his suffering hath given full satisfaction to the Justice of God, required in the Law, is that which he is bold to contradict; and therefore they say, that Christ indeed hath taken away the guilt of sin, that he hath also taken away the eternall punishment due unto sin, but he hath not (say they) taken away the temporall punishment due to sin; This must either be prevented by us, by our tears, and humiliation, by our repentance, and contrition; otherwise if not prevented it must be indured. Hence do proceed, the doctrine of satisfactions in the Schools of *Rome*; hence proceeds, that clouded doctrine of repentance, in the *Romish* Doctors. There being indeed, no doctrine more available to the manifestation of the glory of God, more com-

fortable to the souls of the people, more profitable to the edification of the Church, than the *Doctrine of true repentance* truly taught, and learned. There being also no Doctrine more destructive to the truth of God, and the comfort of his people, than that cloudy and misty doctrine of repentance, taught by the factors of Rome, whereby they seek to overthrow at once, the whole building of the Temple of God. The summe of all is this. That whereas God saith the Justice of his Law is fulfilled, and he is well pleased in his Son, to declare that *sin and iniquitie will be remember no more*. This man of sin will be more just than God, and say, that the Law is not fulfilled untill you repent, the Father will not be well pleased in his Son, untill you have repented of your sins; Thus you see how the man of sin exalteth himself above the *Justice*, the *Mercy*, the *Wisdom*, and the *Truth* of God; and indeed it will be found true, that there is not any one attribute of God, but he hath sought to depreesse, and to exalt and lift up himself, and his own Doctrines; That by this means he might fulfill that which hath been foretold of him, *He exalteth himself above all that is called God*. As it was forespoken of him by the holy Ghost, Dan. 11. 36, 37, 38. And the King shall do according to his will, and he shall exalt himself, and magnifie himself above every God, and shall speak marvellous things against the God of gods, and shall prosper till the indignation shall be accomplished, for that that is determined shall be done, neither shall he regard the God of his fathers, nor the desire of women, nor regard any God, for he shall magnifie himself above all. But in his estate he shall honour the God of forces: And a god whom his fathers knew not shall be honour, with gold, and silver, and with precious stones, and pleasant things, &c.

Having taken the first plea of Antichrist into consideration, and found it faulty; we will in the next place consider, one thing more which he alledgeth to prove that he is not that man of sin, that son of perdition. He will say, it is written, *Who is a lyar but he that denyeth that Jesus is the Christ*, He is Antichrist that denyeth the Father and the Son: 1 Joh. 2. 22. Many deceivers are entred into the world, who confesse not that *Jesus Christ* is come in the flesh; This is a deceiver, and an Antichrist: 2 Joh. 7. From hence Rome and her children will argue, that they are not Antichrist, that they are not the man of sin,

because they confesse that *Jesus* is the *Christ*, yea whosoever shall deny that *Jesus Christ* is come in the flesh, they hold him accursed. For the better clearing of this, and the opening of some places of Scripture, we wult take it into consideration, what it is to deny or confesse *Christ* coming in the flesh. There are two things necessary to be beleaved, unto the constitution of the faith of *Gods* elect, and if either of these shall be found wanting, the faith will be found lame, and imperfect, yea no faith at all. The one is to beleave rightly the office of the Mediator, and Redeemer. The other is, to beleave rightly the true person: now he that beleeveth the person, and denieth the office, what doth he lesse than deny *Christ* coming in the flesh? Again, he that confesseth the office, but denieth the person, is as faulty as the other; now according unto this distinction, I find in the world a twofold Antichrist. The *Hebrew Antichrist*, and the *Latine Antichrist*; the *Jewish Antichrist*, and the *Gentile Antichrist*. The *Jewish Antichrist* beleeveth indeed the office of the Mediator truly; yea I do beleave, that in substance they are able to declare unto us, what is the true office of the Saviour of the world, when (as they beleave) he shall be sent from the Father into the world. But beleaving his office, they deny his person, and will not have the crucified *Jesus* to be the Saviour of the world, but vainly look for another, for to come unto them: so that that you see that which is wanting unto the perfection of the *Jewish* faith, is no more but this, to be truly informed, and perswaded concerning the person of the *Messiah*. And the consideration of this giveth us light to interpret some places of Scripture, which (for want of this consideration) I find to be somewhat mistaken by others, of good judgement, and zeale. It is written, *If ye beleave not that I am he, ye shall die in your sins*: Joh. 8. 24. And the *Exanuch* demanding of *Philip*, what was required unto Baptisme, and receiving an answer, that to beleave with all the heart was, the thing required. He maketh his confession in these words; *I beleave that Jesus Christ is the Son of God*: Act. 8. 37. From which places, and some other like, some have gathered, that is sufficient for the Christian faith; to beleave, that *Jesus Christ is the Son of God*: and yet a man may have the true faith, though he beleave not the remission of his sins, in *Jesus*.

Jesus. These things do indeed require larger dispute than can be afforded unto them at this time; only I desire it may be considered, that the persons, with whom the dispute was holden, *Job*. 8. were of the *Jews*, who rightly understood the office of the Messiah; and if they were faulty in any thing, it was in this, that they ascribed something more unto his office than was to be ascribed, but nothing lesse. Now there was nothing lacking unto their faith, save rightly to understand the person. The same is to be said concerning the *Eunuch*, who was a proselyte of the *Jews*, for he came to *Jerusalem* to worship: and therefore under the expectation of the *Messiah*, whose office he did understand: now it is granted that the man beleeving the office of *Christ*, it is sufficient for him to grant the person, and acknowledge him. And as the *Jews* beleeving the office, yet denying the person, were properly against *Christ*: So the *Gentile Antichrist* who confesseth *Jesus of Nazareth*, crucified at *Golgotha*, to be the Son of God, the *Messiah* of the Lord; may as properly (if not more properly) be called *Antichrist*; who confessing his person, is bold to deny his office. We do not lay unto *Romes* charge, that they deny the person of *Christ*. We have not any controversie with them concerning the person; but we charge them with deniall of his office, with denyall of the effect of *Christs* death, and passion. For when it shall be declared that the effect of *Christs* passion, requireth on our parts a condition, and that *Christs* passion is not effectuall unto us, untill the condition on our parts be performed: we say that this is to deny the office of the Messiah, this is to deny the priesthood and sacrifice of *Christ Jesus* to take away sin, and to finish transgression; and unto us it doth appear, that the prerequiring of a condition, doth diminish the glory of the efficacy of *Christs* passion.

Now to draw to a conclusion, you that have knowne the man of sin, will say that I have in part so discovered him in these lines, that they that are weak-sighted may be able to discern him: I have done it for this end, that a spirit of discerning may be ministred unto you, that see but dimly and darkly; that whereas the man of sin cometh with great de-

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ceiveable of unrighteousness, shewing himself among the flock, (for there is hardly any Congregation wherunto this man will not creep) yet may you be able for to discern him, come he never so covertly and closely. *The God of light bring you into that light which discovereth all things, and make you men to be partakers of the inheritance of the Saints in glory and light, delivering you from the power of darkness, and translating you into the kingdom of his dear Son. Amen.*

Glory be to God; but to the Man of Sin confusion.

P I N I S.

Errata.

Page 1. line ult. for more quickning, read no quickning.

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The first of these is the fact that the
the second is the fact that the
the third is the fact that the
the fourth is the fact that the
the fifth is the fact that the

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